The Bombay Guardian.

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WEEKLY REVIEW.

—Some time ago we noticed a work by the Rev. Mr. Bruce, of the Am. Marathi Mission, entitled "Anatomy, human and comparative." It was prepared in English expressly for translation into the vernaculars of India. We have now been favoured with a copy of a Marathi translation of this work, made by the author himself. The Director of Public Instruction has adopted this book for use in the schools of his department. It is a valuable addition to our Marathi literature. Like the English work, it is profusely illustrated, and it has been beautifully printed at the Education Society's Press. One could not wish for any thing better in the way of typology. The translator has availed himself of the help of accomplished scholars to secure the best renderings. A glossary of the technical and difficult words is added.

—We have marked for selection an article in *The Messenger* a tract paper published monthly at Bangalore for free distribution in the barracks, on the railway, etc. This little paper is well fitted to be useful, especially to soldiers who are often cut off from such religious influences as would be really helpful to them. A "Bible and Prayer Union" is announced in the same after the model of the English one. All members read the same chapter simultaneously, day by day, and pray for each other every Sunday. Two annas will obtain a card of membership from "the Editor of the Messenger, Bangalore."

—The Report of the Church Missionary Society for 1877-78, is got up with very great care. It is copiously illustrated by maps of the various regions where its missions are planted. There is an index of special topics, and though a volume of 240 pp. it might be read through with interest by every one interested in the coming of the Messiah's kingdom. The stations occupied by this Society are 181; European missionaries, 203; East Indian, 11; Native, 170; Native communicants, 27,080; Native Christians, 123,724. In 1856, the number of European missionaries was 173. But at that time there was but a handful of Native ordained ministers: from about 20, the number has increased to 170.

—From the reports of the various Indian Missions, the editor of the *Indian Evangelical Review* calculates that the number of adult Native converts in India last year, was 8,000, a considerable gain over any previous year.

—The American Board for foreign Missions have 16 Missions, 79 stations, and 529 out-stations. Ordained Missionaries, American, 144; Native Pastors, 126; Church-members, 13, 737; added during the year, 1,223. From a pamphlet embodying a recent survey of these missions, we extract the following:

"The wide spread impression, not only in European Turkey but largely among the Armenians of Asia Minor, that Russia was hostile to Protestantism, had made men cautious of showing any interest or sympathy that might afterwards be turned to their injury. As late as during the sessions of the Berlin Congress, a leading Armenian in Constantinople, in the confident expectation of a Russian Protectorate, was eagerly looking forward to the suppression of missionary efforts. But whatever may have been their attitude in the past, the Russians have not, in this war, shown themselves unfriendly to evangelical effort, and as the result of the war, religious freedom has been promised to an extent quite unknown to most of the Great Powers; and a Protectorate has been established not in the interest of the Greek Church, but of Protestantism. The difference to the missionary cause, when fully realized by the people, can hardly be overestimated, and imposes very grave responsibilities on American Christians. Nor are these responsibilities lessened by noticing the remarkable Providence that has opened the way to reach the Moslems also, when for the first time we are really prepared to begin labors among them—when we have the Scriptures translated into their language, and a large body of missionaries, native preachers, and teachers—perhaps two hundred in all—ready to enter on this work."

—One of the stock subjects of Journalists is the dulness of preachers. Every once in a while appears an article, bewailing the tiresomeness of the sermons preached. Here is a clipping from an article in the *World*:

"These and a host of similar testimonies exemplify that innate rebellion of the spirit, or the outward manifestation of the old Adam, against what seems to many the vexatious oppression of preaching. The preacher is accused of platitudinous and wearisome repetition, ignorance, presumption, and the like. There is justice, in many cases, in the charges. Sermons are too often unpardonably dull, stale, flat, and unprofitable. On the other hand, it is somewhat remarkable that, with all this apparent abhorrence and impatience, there never was a time when preachers were more sought after, or sermons more in demand, even among people of widely conflicting tastes and interests, and amidst different requirements of fashion and society."

From this it appears that some how or other, a considerable portion of the world continues to take a very deep interest in the preaching of the Gospel. We have no hesitation in saying that there never was a time when so much interest was taken in it, when so many preachers were eagerly listened to, or when books of sermons were so largely in demand. At the same time, we can well believe that many preachers are far from being workmen that need not be ashamed, for many we fear preach without having been commissioned by the Master and without having experienced the power of religion in their hearts. But on the supposition that men are really speaking to us in the name of the Lord, declaring what the Lord would have us to do, it is evident that every thing depends upon our readiness to obey what we hear. If we are not disposed to do the things that are told us, it will not be strange if we listen with very little interest to what is said. People complain of repetitions; but they themselves are in the habit of repeating an order when it has not been attended to. The instruction may be discontinued when it is fully carried out. When the hearers are perfect in meekness it will not be necessary to address them on that subject. When the powers of the unseen world become more real to them than those of time and sense, it will not be so necessary to exhort them to cultivate faith.

—The free Church Mission in this Presidency has received another accession in the person of the Rev. Mr. Douglas, who arrived here last Saturday. Mr. Douglas is under appointment for Nagpore, but there is some talk of his spending a little time in Bombay, assisting in the work of the Institution.

—The Rev. Mr. Weatherhead, Sec. of the Ch. Miss. Soc. and pastor of the Mission Church, Girgaum, is expecting to leave for Europe on the 16th of next month for the benefit of his health. His place is to be taken by the Rev. Henry Squires, expected out immediately.

—We acknowledge receipt of the Report of the Bombay Tract and Book Society for 1877. Its appearance has been delayed because of the time needed for the preparation of a List of all the tracts and books published by the Society since the beginning. For the preparation of this valuable List the Society is indebted to one that has proved himself a friend indeed. The total number of copies printed by the Society, from the commencement, is 3,058,850. Of the *first Book for Children*, 461,500.

—We have received some papers descriptive of "the guild of the Holy Standard" a religious association of men in the army. The object is stated to be, to promote religion in the army, by teaching obedience to the Church. Christ is not mentioned, but instead we have the church, the Catholic Church. What is obedience to the Church? The Ritualist, the broad Churchman, and the Low Churchman expound the matter very differently, and what one regards as highly obligatory, the other considers a wrong thing. The epistles to the seven churches show that it is possible for the Church to get very far astray from the truth, and it would be a much safer thing to direct the disciple to the will of the Master as made known in the Scriptures. This word will tell him to prove all things and even to test the teachers who come to him in the name of the Lord, and will show him how he may ascertain who are really sent by him and who are not. Matt. ii. 15-27.

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THE GOOD ROMAN-CATHOLIC.

The *Indo-European Correspondence*, a Roman Catholic paper published at Calcutta, propounds the following question to the *Lucknow Witness*:

"'We put our Methodist contemporary a plain question. Is it considered by the Methodist connexion to which he belongs possible for what is called a good Roman Catholic—one who believes every iota of Catholic doctrine which his Church calls on him to believe and who scrupulously practises every duty that his Church prescribes—to have, as Methodists say, 'found Jesus'? It will be no answer to say that many Roman Catholics may do all this, and yet not have 'found Jesus.' What we ask is, whether Methodists allow the possibility of a man being a good Catholic as above described, and at the same time 'finding Jesus,' as the Methodists say?'"

To this question The *Witness* unhesitatingly answers 'Yes.' No one who has read the *Witness* to any considerable extent, (he says,) could suppose us capable of any other answer. Possibly the witness may be more competent than ourselves to say what view of the matter is held by the Methodist body, but our answer would have been different. The question resolves itself into this: What do we believe the teaching of the Bible to be on the point submitted? A Good Roman Catholic is here said to be one who believes every iota of Catholic doctrine and scrupulously practises every duty which his Church prescribes. Such a one believes in the efficacy of the intercessions of the Virgin Mary and of an immense number of other departed saints; believes that they hear his prayers and present them at the throne of God. Such a one bows down before images and pours out his

the prayers before them. He believes that through the prayer of the priest the bread and wine become the very body of Christ, and he prostrates himself in lowly adoration before the host. He believes that in order to obtain forgiveness of sins it is necessary that he should confess them to the priest and receive absolution from him. He believes that apart from the offering up of the sacrifice of the Mass, the death of Christ will not avail for his salvation. He professes to believe in Scripture but does not believe that Scripture of itself is sufficient for salvation, for the traditions of the Romish Church are of equal authority. And he believes all the doctrines propounded by that Church, and is ready to receive any new doctrine that may be promulgated to-morrow, whether it tally or not with Scripture. His standard is not the Bible, but the teaching of the Church of Rome. If Paul says that to depart is for the Christian to be with Christ, that goes for nothing when his priest tells him that to depart is to go to purgatory. Instead of the glorious truth, "One is your Master, even Christ," there is the fiction, One is your Master, even the priest. The true Romanist is one whose spiritual destinies are committed absolutely to the priest. The true Roman Catholic approves of the terrible persecutions waged against those who hold the views now held by Protestants, approves of all the horrible things perpetrated by the inquisition; for he believes that his church is and always has been the only true Church and that the Church in her decisions and principles is infallible. The true Romanist believes that Protestants are the enemies of God, heretics, and accursed, for out of the pale of the Church of Rome, except on the plea of invincible ignorance, no one can be saved.

Now what is meant by *finding Jesus*, in the sense in which Methodists use the word? To find Jesus is to receive him as the sole ground of our confidence in coming to God, for the forgiveness of past sins, and for the power to keep from sinning; as made of God unto us wisdom, righteousness, sanctification and redemption. There may be at first a good deal of ignorance and error, but the main and the essential thing is that we put ourselves into the hands of Christ as an all-sufficient Saviour. The seeker may have been brought up in the knowledge of the Scriptures, and in the observance of religious ordinances, his views may be Scriptural, but until he thus by an act of faith makes himself over to the Lord Jesus to be saved on the ground of what Christ has done, is doing, and shall do for him, he has not found Christ. Paul's Epistle to the Galatians is addressed to those who under the teaching of the apostle had trusted the Lord Jesus for salvation and had received the witness of the Spirit. Paul was followed by teachers who persuaded some of these converts that they needed to be circumcised in order that they might participate in the salvation of Christ. Observe, they were not bidden to turn from Christ, only they were made to believe that their hope in him was not valid till they had been circumcised. Yet how awful is the language used by Paul in his epistle: "Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached, let him be accursed." From this it appears that what is essential is an undivided trust in the Lord Jesus. This accords with what Jeremiah had said: "Blessed is the man that trusteth in the Lord and whose hope the Lord is. Cursed be the man that trusteth in man, maketh flesh his arm, and whose heart departeth from the Lord." Now the Romanist does not trust in Jesus for salvation, any more than the great majority of nominal Protestants do. Take away from him his priest, and priestly absolution, the sacrifice of the Mass, take away the Virgin Mary and the intercessions of a multitude of saints and he will feel himself unutterably poor. Give him the Bible in exchange for all these and he will regard it as nothing. A sense of desolation like that which led Micah to exclaim, "Ye have taken away my Gods," will come over him. Should he open the Bible and read what Paul said to the gaoler, "Believe on the Lord Jesus Christ and thou shalt be saved," the words will seem unmeaning to him. Give him again his priest and all the demands of his nature are satisfied, for the priest will bring Christ down on the altar, and offer him up in sacrifice, and hear the poor man's confession and pronounce him absolved from all his sins,—until the next time. When a man finds Jesus, the Spirit of God comes to him to dwell with him, to lead him into the truth and deliver him from fundamental error. As many as are the children of God, *i. e.* as many as have found Christ, they are led by the Spirit of God, who is the Spirit of truth, led not to the feet of a priest but to the word of God. We do not believe that the Spirit of God will dwell with those who take as their standard something else than the word of God. We have not thus read Scripture, we have not thus learned Christ We are perfectly aware that this kind of speech is regarded as eminently uncharitable. Well, it is in the school of Christ that we have learned charity. The kind of charity that is in vogue now-a-days would say to Lot and his family "make yourselves comfortable in Sodom and do not believe that the judgment of God is denounced against the cities of the plain." To the Ephesian church our Lord said: "Thou canst not bear them that are evil." To the church in Pergamos, "thou hast them who hold the doctrine of the Nicolaitanes, which thing I hate." We can honestly say that we have a Christian love to the Roman Catholics and would willingly spend and be spent in their behalf. It is in love that we say what we believe to be the truth concerning their system.

In a district where a number of Protestant converts had recently been persuaded to join the Church of Rome, a Lecture on Romanism was delivered the other day by a Protestant, who thought it proper to state at the outset his belief that there were true Christians in the Church of Rome. He then went on to show the errors of the system. But on some that heard him, the deepest impression appears to have been made by the favourable part of his testimony. Some were heard to say, if we can be Roman Catholics and yet be true Christians, why not join that Church? Now our own candid opinion is that it is just the studied tenderness in which it is customary to speak of the Church of Rome for the last half century, that has more tended than any thing else to bring about the Revival of Romish ideas which we are witnessing, and which bodes so disastrously for the cause of truth in Great Britain and other countries.

Our hope is not of the good Catholic, so much as of the bad Catholic; not of him who is guided by the priest, but of him who, laying hold on the crumbs of truth in Romanism, *fasts* with regard to the abundant error.

MEDITATION.

DELIGHT thyself in the Lord, and he will give the desires of thine heart." Ps. xxxvii. 4.

No one is so competent to tell us that we should do with our affections, as He who made us and bestowed upon us these affections. When stated, this seems a truism; yet no truth is more lost sight of. Men are very little disposed to consult God as to that they shall do with their affections. Yet every thing depends upon the disposition made of them. By means of our affections we are delivered over to those whom we delight in, to be influenced and controlled by them. The destinies of men go with their affections.

We are here commanded and invited to delight ourselves in the Lord, i. e. in God, our Maker, Preserver, and Redeemer. That is here set forth is *a possibility, an obligation and a privilege.*

1. The possibility is shown by the fact that God, the unerring One, rids us to do it. In order that one may delight himself in another there must be congruity, points of contact, relations of an intimate character. The natural man does not understand how there can be this congruity between the infinite God and man. Sin has blinded him with regard to the nature of God, and does not allow him to believe that God will condescend to enter into intimate relations with him. But the believer knows that God is willing and that he has the power to change the nature of man, so as to remove the barrier to intimate intercourse. (2.) If a possibility, then an obligation and a most sacred one, men dare not refuse the invitation of the sovereign to dine, for it would be the rejection of proferred kindness from one whose position greatly enhances the kindness. We are affected by that which we affect We become like the object of our affections. There is a transfusion of qualities from the loved to the loving. The command to delight ourselves in God, is a command to open our natures that God may pour into them the wealth of his own nature. It is hardly necessary to say that such an obligation is (3) an inestimable privilege. We need not say, "who will show us any good?" For we have found the supreme good. The highest prize in the universe is placed before us.

But let us look for a little at this expression, 'delight thyself.' It means that we are to love God, to find our happiness in him, to find our all in him. How much has God done, in order that we should delight ourselves in him. He has condescended to become manifest in a nature like our own, only sinless. In this nature he has demonstrated his infinite love even to the unworthiest. greater love hath no man than that which has been manifested to us upon the cross. We there learn, in fact, that all love known among men or angels, so far as it is pure, is from Him who there gave himself for man's redemption. But there is a more perfect manifestation of love than that which was made in the earthly life of Christ. It is that which is made by the Spirit of God to belivers. While he was yet in the flesh, he said, I will manifest myself to you. The love of God is shed abroad in our hearts by the Holy Spirit given unto us. We love him because he first loved us. Believing in him, says Peter, we rejoice with joy unspeakable and full of glory. The Lord delighteth in thee, Is. LXII. 4. Shall we not delight in him who delighteth in us? He delighteth in us because he delighteth in mercy, and we furnish the fullest occasion for the display of mercy. "He hath formed us for himself," is another of the wonderful expressions by which divine love seems to make us understand what the great object of our being is. He has formed us receptive for the communication of himself.

God grants to those who delight in him, the desires of their hearts. Lovest thou another? Then, canst thou not be satisfied with any gift bestowed by that other, even if it were the gift of an empire. Thy happiness is in the giver; and if the gift would draw thy regard to itself, it could only be considered as an unkind rival. Not gifts but revelation, is the cry of the soul; and gifts are valued only as they reveal. Oh, that Christians would understand that the Holy Spirit is given to them not merely to make known forgiveness, not merely to make known grace for duty and for trial, but to so reveal the deep things of God's love as that we may rejoice with joy unspeakable, independently of circumstances. The heart desires of one who delighteth in God are thus expressed by Paul: "To be strengthened with might by his spirit in the inner man, that Christ may dwell in your heart by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

FRANCE AND THE GOSPEL.

IN a letter from Paris, in *Evangelical Christendom*, we read as follows:

"The growing indications of a religious movement or evolution long in latent preparation, and now showing signs of warmth, are most cheering. Never did the Gospel find a better welcome from the masses than it does to day. Populations long esteemed inaccessible, are moved at the preaching of the glad tidings of salvation. Men but yesterday Romanists or Freethinkers read the Bible, which was hitherto unknown to them, and find therein the Saviour.

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There are facts enough to legitimatise our hopes, and to encourage our prayers and efforts."

At the time of the proclamation of the decree of the Immaculate Conception, there was great joy in France. It was claimed that France was under the peculiar favour of Mary and that in consequence of the recognition of her great dignity magnificent results might be looked for. The Bishop of Nantes said:

"On the day of the proclamation, mercy will take the place of Justice, and a new and superabundant life will flow through the veins of the Christian people."

Another Bishop said:

"Wars, commenced on all sides, will cease, conspiracies and plots will be dispersed, contagious diseases every where appearing will disappear, harvests again be good, the earth will render her new and hitherto unknown homage."

The language employed is like that which is used in Scripture to express the glories of the second advent Colossal statues to the Mother of Jesus, the queen of heaven, were erected here and there. To the Romish mind, Jesus is the synonim of justice and Mary is that of mercy. What then might not be hoped for a nation that has wisdom to place itself under the tutelary care of the Virgin. To make the millennium more certain, the French Government had become the supporter of the Pope against his own people, by its troops at Rome. But how vastly different have been the fortunes of France since the proclamation of the Immaculate Conception, from what the votaries of Mary anticipated. So far from ceasing, wars have become more frequent and more deadly than before, and these wars have not resulted in the aggrandizement of France. On the contrary she has been made to drink a cup of unspeakable humiliation. She has seen her territory overspread by a foreign force, a Protestant power, at the same time that a revolutionary force were holding the capital and destroying it more effectually than the enemy would have done. No country in Europe has profited so much by the wars that have been waged, as Italy, the Italy whose head was excommunicated by the Pope. The temporal dominion has passed away from the Popes and the greatness of their defeat appears by the fact that they wish to be regarded as prisoners in the Vatican. Was there ever a more complete dissipation of the dreams of a party? Is it not time for the heroic men and women of the 16th and 17th centuries whose blood was poured out on the plains of *la belle France* because they gloried in the cross of Christ, to spring up again and witness for the Saviour, in the land that has been so betrayed by the votaries of Mary? When the Germans took possession of the soil of France, and when the Italians took Rome, the Virgin Mary of the Romanists suffered a more terrible defeat. Let us hope that many in France will learn the lesssons given at so great a cost, and turn to him who is the Way, the Truth and the Life, through whom alone sinners can come to the Father. Let Christians throughout the world unite in prayer, with fervour and with faith, in behalf of a people who have been hitherto so grievously misled.

INTERNATIONAL BIBLE STUDY.

November 24th, 1878.—*Luke* vii. 40-50.

The amiability of Christ appears in the readiness with which he accepted invitations from those who, he knew, were not well-disposed toward him. He also recognised the providence of God in these things. In order that we may be guided by the providence of God, it is necessary that we should be willing to see the guiding hand of our heavenly Father in those things that are not in themselves agreeable to us. This Pharisee appears to have thought that it was an act of condescension on his part, to invite Jesus of Nazareth, the friend of publicans and sinners, to his table. He did not extend to him the usual tokens of respect, and our Lord noticed it without resenting it. Of this sinful woman we know nothing beyond what is here related. She had heard the Saviour preach and had perhaps seen some miracle of healing done by him. She was enabled to see in Jesus what the Pharisee, with all his boasted superiority could not. She saw in him more than man; saw the divinity that dwelt in him; for what she wanted was something that no one less than God could grant her; she had sinned against God and God alone could forgive her.

"When they had nothing to pay, he frankly forgave them both." 42. This reveals a common ground where the Pharisee and the prostitute stand together; they have neither any thing to pay, can offer God nothing in liquidation of their debt of sin; one is simply more indebted than the other. Taking the Pharisee at his own valuation, he was still a defaulter without means of making good his defalcations. He made a righteousness of the difference between him and the woman, which was simply a difference of more or less sin. It is as though a man, falling short of the standard height of six feet, should expect to be enlisted because he more nearly approached it than some others. The instruction given by such incidents as these, was calculated to be useful to the apostles when afterwards they had to deal with Gentile enquirers.

"He to whom he forgave most." 43. A man that does not acknowledge a debt, must be first convinced that he owes it; then forgiveness will have some meaning to him. Our recognition of sin must precede as a general rule, our reception of forgiveness. Even if you extend forgiveness to a man who owes 10,000 talents, if he thinks he only owes 100 pence, he will only take your forgiveness to that extent. If afterwards he comes to learn that he owes the larger sum, he will be burdened afresh with a sense of guilt. Forgiveness becomes ours when we exercise an appropriative faith, and we take it to the extent of our consciousness of sin. Our sense of gratitude will be according to the conception we have of the sins forgiven.

"Thy faith hath saved thee, go in peace." 50. It was not her contrition, her humility, or her love that saved her, but her faith, out of which the other feelings had sprung. The Gospel which our Lord has commanded to be proclaimed to all men is the glad tidings of forgiveness. Pardon is offered to men, but does not avail men, until they receive it into the heart and this can only be by faith. And yet the evangelists of Christ are hated of all men. So far from being led by the words of our Lord to lay hold upon forgiveness, the Pharisee was indignant that the woman should have obtained this gift in his house. How many there are among those who call themselves Christians, whose special animosity is reserved for those who seek the salvation of the waifs and strays of society. When they hear those who have been recovered from the dregs of sin, telling that they have found peace and joy in believing, telling of blessings which they themselves have not, they consider it a scandal. Men are saved by faith and killed by respectability.

FOOLS PHOTOGRAPHED FROM HEAVEN. X.

"Thou fool, that which thou sowest is not quickened except it die." 1 Cor. xv. 36.

The apostle is addressing a caviller; one, probably, who, having made profession of faith in Christ, has allowed himself to think that the doctrine of the resurrection could not be true. It is to be observed that the future life is spoken of in this chapter as though it were dependent on the resurrection; to deny the latter were to deny the former. This was the Sadducean idea replied to by our Lord in the words, "God is not the God of the dead but of the living;" and inasmuch as he is the God of Abraham, Isaac and Jacob, it is evident that the Patriarchs are among the living and not among the dead. As there are passages that distinctly teach that the spirit of the dying believer is received by the Lord Jesus, the conclusion is forced upon us that the intermediate state of the spirit is one of consciousness and bliss, though incomplete until the resurrection. The argument to which the apostle is here replying is found in v. 35: "But some man will say, How are the dead raised up and with what bodies do they come?" This objector is one who makes more account of the physical difficulties than of Christ's power and promise. He imagines that the teaching of nature is directly opposed to the doctrine. Paul takes him on his own ground and declares that the teaching of nature is not against the doctrine in any such way as to weaken the force of the Scriptural teaching regarding the resurrection. Why does the farmer commit the seed to the ground? It is with the idea that it will come up in a different form and measure, though generically the same. It undergoes corruption and it is from that very corruption that the grain is expected. Were it to remain as it is, there would be no advantage, no harvest. The power and goodness of God are wonderfully revealed in connection with the very disintegration and corruption that take place. It dies as a seed, in order that something better than itself may spring up. But the lesson for us relates to the folly of those who argue against the doctrines of the Bible from processes of nature. They do'nt even know the nature of the resurrection body, and yet because the particles constituting a dead body are widely dispersed and apparently lost in the wide expanse of nature, they suppose it impossible that there should be any resurrection of the body. But where are they told that the very particles are necessary? All the particles of the body are changed repeatedly in the course of an ordinary lifetime, without affecting the identity in the least. The raised body will be spiritual. What a spiritual body is we cannot say. That an immaterial body is not meant, is evident from the fact that it is raised from the dust of earth. We suppose that one of the fundamental ideas is that it will be a body recognizable by others. Men have made great discoveries in our days with regard to the brain and the cerebral changes that accompany all mental processes; and some who have thought of these things have argued against the possibility of a separate existence of the human spirit. When the body dies the whole man dies, they say. We suppose Paul would address such an objector as he does the Corinthian one and prove his wisdom to be folly by the fact that no anatomist has ever yet overtaken that in us which thinks, but only that which has been used for purposes of thought. Take up the paper on which my words are written, and it will refer you to the ink that was applied to the paper; consult the ink and it will refer you to the keys of the type writer; consult these and they will refer you to the fingers by which they were struck; consult these and they will make mention of the muscles by which they were directed; consult these and they will account for their own action by the nervous energy transmitted to them from the brain; consult the brain and it will refer you to the will by which it was controlled; but you will look in vain, with that material eye of yours, in the human body, for the will, living or dead. Let us mistrust the wisdom that impeaches the word of God. Men in antediluvian times may have very sapiently demonstrated from the known facts of nature that such a thing as a deluge was impossible; this did not save them from it. The resurrection of Christ, after such an ignominious death, seemed an impossibility; nevertheless, he rose and many bodies of the saints with him. Consult the fly on the wheel of a carriage as to the intentions of the gentleman who is seated in the carriage, before you oppose your own petty experience to the revealed will of God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Do you think the Israelites expected that the *Messiah* would come as their Deliverer, to liberate them from the Egyptian yoke? Was the promise of the Messiah so developed as to justify any such expectation? And do you think that this expectation formed one reason for Pharaoh's conduct in afflicting Israel? I am yours truly,

G.

[We are not aware of any data that would authorise us in giving a positive opinion on the point here brought forward. It is not likely that the Israelites in Egypt could form any loftier conception of a deliverer than would be met by the advent and work of Moses.—The promise made to Abraham justified them in expecting deliverance from the oppression of Egypt, though they might not know in what form it would come. After their deliverance, they would learn from the propheeies of Moses, that Another was to arise. *Ed. B. G.*]

My dear Sir,—About two years ago I started a religious monthly called "The Manna." The Annual price to subscribers was placed at 3 annas in the hope that many persons would subscribe for it, and though the subscriptions would not pay for printing, it was my plan in the beginning *not to ask* help from any body but to depend on voluntary subscriptions from the friends of the Christian cause. And I am glad to say that I was able to carry on the plan for more than twelve months. But after that I got very little voluntary aid and could not but *ask* help or stop the paper. Therefore I changed my plan and wrote to some gentlemen for help and was supported for a little while. Now I am sorry to say that I have been unable to publish the last three numbers of the *Manna* on account of a want of money, and I am in great need of help for carrying on the paper. I appeal to your readers who may be missionaries, business men or Government servants who love the Gospel cause in India and have good wishes towards the Native Christians, for whose special benefit the paper is published. I respectfully ask for help in the way of a monthly subscription or a donation from ladies and gentleman who reside in India or in any land where your *Guardian* goes. The present expenses of the Manna are about 15 rupees a month, but the more help I receive the more efforts could be made to improve and enlarge the paper.

Ahmednagar,
14th Nov. 1878.

Your humble servant,
SHAIK OOMAR.
Editor of the *Manna* and Teacher Normal school C. V. E. Society Ahmednagar.

NOTICES.

Rec'd. Rs. 3 from a friend in H. by the Rev. N. Hubner, Bettigeri, Dharwar Collectorate, in behalf of the new-built Mission chapel at Bettigeri. As this contribution is the first one rec'd for clearing the large debts named in this paper 2 months ago, further contributions are earnestly requested.

The Rev. I. F. Row will (D. V.) preach the quarterly Sunday-School Sermon in Dean lane Hall tomorrow at 11 A. M.

Epitome of News.

Saturday, November 9.

—A serious outbreak of cholera has (says the *Pioneer*) occurred at the Diocesan Girls' School, Naini Tal. On Thursday last one pupil died, and on the following day five other cases were reported, of which two ended fatally.

—A telegraphic deep-sea cable has been laid between Alexandria and Cyprus.

—*Times of India*; London: "A contract has been concluded with the Australian colonies for a new cable from Port Darwin to Singapore via Banjoewanje, avoiding the Dutch land line through Java, which at present is the chief cause of delays and errors. The cable will be about 1,800 miles in length, and if all goes well, it will be laid by the middle of next year."

—The Amir of Cabool's younger brother has arrived in Bombay on his way to Mecca.

—An imperial edict, issued at Peking, orders the organisation of the conquered territories of Kashgaria and Tungaria. Orders also that all foreign traders and others in Yarkand be given safe conduct to their countries, and that the surrender of Beg Kuli and other fugitives who have escaped into Russian territory be demanded from the Russian Government.

—Bishop Coplestone's bug-bear, the Tamil Cooly Mission, is growing and strengthening. The parent committee are resolved to maintain the mission in a state of thorough efficiency; and the *Ceylon Church Missionary Gleaner* hopes to be in a position to announce in its next issue that an experienced Missionary, well acquainted with Tamil, and in whom complete confidence will be felt, has been appointed to it. This is to be regarded only a pledge of further help to be given next year. Before its close, four European Missionaries will be engaged in the work of the Mission, vigorously carrying on its operations wherever Tamil coolies labouring on coffee estates are to be found.

Monday, November 11.

—*Lucknow Witness*: "The papers are publishing a list of some 500 notable converts to Rome from the Church of England during the past forty years; the list includes a great many distinguished men, rectors, curates, fellows of colleges, authors, graduates of Oxford and Cambridge &c. &c. Some one should now prepare a list of the losses sustained by the Church of Rome. Whether in England they would equal its gains or not we do not know, but we are very sure that in Europe and America they would greatly preponderate."

"A telegram from New Zealand to New York, announces that no fewer than five missionaries have been killed and eaten by the natives; it is to be hoped that the number at least is exaggerated." (See Friday's Epitome.)

Tuesday, November 12.

—*Times of India*; Kohat, 11: One thousand camels laden with grain, chiefly wheat, arrived yesterday, and one thousand more are expected to-day and another thousand to-morrow. All proceed directly to Thull. The transport are now ready for any emergency and completely organised.

—*Pioneer*: "M. Caventou, the distinguished French chemist, who died in May last at the advanced age of eighty-two, has a better claim to grateful remembrance in this country than many readers may be aware of. Medicine owes him some of its greatest triumphs, for in conjunction with M. Pelletier and Monsieur Robiquet, he discovered in the year 1818 strychnia and in 1819 brucia veratria; again in the year 1820, he discovered quinia and cinchona, and in 1821 caffeina and theina, or the active principle of coffee and tea; but the discovery of quinine alone should of itself inmortalise his name."

—Mr. Joseph Partello, a clerk in the War Department at Washington, has, according to the *New York Herald*, accomplished a most marvellous feat. From the statement made by our American contemporary, it appears that during a practice trial at the target ranges of the Columbia Rifle Association on the afternoon of the 1st of October, Mr. Partello achieved the extraordinary score of 224 out of a possible 225. In other words, he made at the three ranges of 800, 900, and 1,000 yards, 44 out of a maximum of 45 bulls-eyes. This Mr. Partello is a teetotaller and a non-smoker.

—The *Madras Mail*:—It will be remembered that Bishop Mylne of Bombay presided recently at the meeting of the "Order of Corporate Reunion" in Oxford, and made an extraordinary speech in defence of the aims of the Order. The following authoritative statement of the relations of the body to the Church of Rome has been furnished by Mr. G. B. Whelpton, one of its most prominent members:—"Roman Catholics are bound to meet us in an open-hearted spirit of true Christian charity—that spirit which has ever been the breath of the Church of God. The difference between us is indeed small. We admit the Holy Roman Church to be without doubt the mother and mistress of all Churches, and that the Holy Father is the first bishop in Christendom, the head of Christ's kingdom on earth; and in a certain sense we are prepared to admit his infallibility. We know that this is the only basis on which reunion can be obtained—in a word, by submission in all essential points. We approach Rome in love and all humility, and we have no fear for the result. It is necessary that we should remain at the present time in a sense a secret society, but when the time comes for active operations and the proofs are thrown upon the world, then no man will able to deny that the bishops and priests of the Order of Corporate Reunion are real bishops and priests, and that we have the sacrament."

—Captain Passingham is holding religious meetings in Calcutta.

Wednesday, November 13.

—*Bombay Gazette*: "Early yesterday morning a Hindoo girl, aged 13 years, named Jankoo, the daughter of a toddy drawer, was found lying murdered in a rice field between Matoonga and Mahim. It appears that the girl was recently married, but had left her husband's house owing to some disagreement between herself and her mother-in-law, and had come back to live with her father, who was endeavouring to effect a reconciliation between the girl and her husband's parents. Since the murder was discovered, the husband of the girl has absconded. His parents, however, are in police custody, and inquiries are being instituted."

—*Penang Gazette*: "Early yesterday morning the B. S. N. Company's steamer Pyah Pekhet was signalized at the flagstaff as entering the harbour, and shortly afterwards it was noticed that she had her colours and masthead flags at half mast, and speculation was naturally rife as to the cause of these signs of mourning; but little were people prepared to hear the story of such a fearful tragedy as that related by those on board of the steamer. It was, that Captain Lloyd, the Superintendent of the Dindings had been murdered, Mrs. Lloyd dangerously wounded, and Mrs. Innes, the wife of the Acting Superintendent of Lower Perak, seriously wounded by a daring gang of Chinese robbers, who looted the residence of Captain Lloyd and were allowed to go clear while a force, consisting of twelve policemen, were within thirty yards of the house attacked. Mrs. Lloyd and her three children with Mrs. Innes, and the body of Captain Lloyd were brought up here in the Pyah Pekhet."

—A very old resident has just died at Dehra. This is Mr. Johnson, who came out to this country with the first corps of Sappers and Miners of the East India Company, upwards of sixty years ago. His son is the present Wazir of the Maharajah of Kashmir.

—*Indian Christian Herald*: "Last Monday, between the hours of one and six, in the spacious hall of the General Assembly's Institution, kindly placed at our disposal, was witnessed a truly edifying spectacle. Upwards of a hundred brethren of different denominations met together for *sankirtan* and socio-spiritual fellowship, the proceedings being wound up with a Love Feast. We felt more than ever that it was of purpose that Jesus specified the condition—where two or three are gathered together—Jesus has sanctified it by a "Thus saith," and it exerts all the virtue of a talisman. A few European brothers and sisters were with us as of us, and we spent five *sweet* hours—we use no figure. We have said there were present brethren of all denomfnations, including let us add, we hope to be pardoned for the specification, Low Churchmen and High Churchmen. A European clergyman of the Church of England declared, and it gives us heart-felt pleasure to record the declaration, that he saw no reason why denominational barriers should separate native brethren, and that while he would scruple to join a European meeting constituted upon principles not in accordance with his ecclesiastical views, he would have no hesitation in joining a meeting of Bengali Christians, no matter what Church views it represented."

"The first meeting of the Christian Workers' Association was held in the old Methodist Chapel, Dhurrumtollah, on Tuesday evening last. The beginning was small, but the promise is, 'Though thy beginning was small, yet thy latter end should greatly increase.' The first hour was spent in devotional exercises."

"According to the *Hindu*, Mr. Wordsworth, the Principal of the Puna Elphinstone College, has, it is rumoured, received a gentle hint from the Bombay Government touching his public expression of heterodox opinions about Christianity on several occasions."

Thursday, November 14,

—The Justices of the Peace yesterday elected the following sixteen gentlemen, to be members of the Town Corporation: The Hon. Dosabhoy Framjee C. S. I., Mr. T. B. Kirkham, Dr. Blaney, Mr. Kemp, Mr. W. Maidment, Mr. Shantaram Narayen, Sir F. Souter, Kt., C. S. I. Mr. Byramjee Dadabhoy, Mr. Homejee Cursetjee Dady, the Hon. Morarjee Gokuldas, C. I. E., Mr. P. M. Mehta, Mr. Mathew, Dr. Atmaram Pandurung, Sir Jamestjee Jejeebhoy, Bar. Mr. Hurichand Sadashew, Dr. Pinkerton.

—The Str. *Surat* with English Mails, left Aden for Bombay Wednesday, 9 P. M.

—Intelligence has been received of a serious insurrection in Nejd against the Turkish authority. Ameer Abdulla Ibn Feysul, the Wahabee Chief of Riahd, has now headed the movement.

—A correspondent says he saves four shillings a dozen in cigars by smoking Trichinopoly cheroots, which cost him (in England) two shillings a dozen. The retired British soldier lives on a shilling a day.

—*Pall Mall Gazette*: The Hon. Miss Eden's "Up the Country," a journal written by Lord Auckland's sister while he was Governor-General of India, gives a glimpse of the General Elphinstone who was afterwards to obtain so unenviable a notoriety as commander of the force which capitulated at Cabul. The lady is in the Governor-General's camp at Futtehpoor, in the North-West Provinces, marching down to Al-

lahabad, preparatory to returning to Calcutta, after a long sojourn in Upper India, during which the occupation of Afghanistan had been established with apparent success. And Miss Eden writes.—"General Elphinstone passed through camp to-day"—February 6, 1840 or about two years before the massacre —" in his palanquin, and stopped for about two hours, and came to see us. . . . . He is in a shocking state of gout, poor man!—one arm in a sling and very lame, but otherwise is a young-looking general for India. He hates being here. He is wretched because nobody understands his London topics, or knows his people. . . . . General E. said, 'I got a hint, and rather a strong one, from the Governor-General to take Delhi on my way to Meerut, and look at the troops there and be active in my command.' He went off with a heavy heart to his palanquin, which must be a shaky conveyance for gout. He cannot, of course, speak a word of Hindoostani, neither can his aide-de-camp." "I have a negro," said the General to the lady, "who speaks English but I could not bring him dawk." "I suppose," she adds, "he means a native." This was the sort of man who was thought good enough for an Indian command in those days; and to Miss Eden it seemed quite natural and proper that a broken-down club lounger should be sent out for one. Not that he was much worse than the usual run of generals thirty or forty years ago, except that they were not all gouty. The custom was to select some man who had been ten or twelve years on half-pay, and whose pockets wanted replenishing, and send him out from his club or from Bath or Cheltenham to India for a five years' command, where the old gentleman would twaddle away about his reminiscences of London life with an easy sense of superiority to the people about him: and this General Elphinstone appears to have done, being at the same time an absolute cipher so far as the business of his command was concerned."

Friday, November 15

—*New York Evangelist*, Oct. 10: "Father McNamara is the name of a former Roman Catholic priest who not long ago established a mission in Water street, with the hope that it would grow into an "Irish Catholic Church, independent of Papal control." On Sunday afternoon, Sopt. 29th, he preached in the Gospel Tent at Seventh avenue and Fifty-third street, to an audience of at least 4000 people. Being threatened with violence by a crowd of Romish roughs who remained outside, he was protected by the police, though fired upon just as he entered a Sixth avenue car. The shot broke a window pane in its entrance and egress from the car, but wounded no one, notwithstanding the car was full, including many women and children just from the Park. The miscreant who fired it is yet at large. Father McNamara is described as a man of much intelligence, and of an excellent spirit. That he is entitled to the American right of free speech here in New York, there cannot be a doubt."

—*Times of India;* "Kohat: Owing to a telegram from a "special" regarding the movements, which the authorities deemed injudicious to publish, stringent orders from Simla to the commandant of the column have been issued, to exercise supervision over telegrams. Telegrams, after crossing the border, must be submitted to the General. Writing, I believe, regarding the movements in the immediate future, will be controlled. No discretion will be left to generals of divisions. Civil "specials" offending will be sent to the rear. Military correspondents are to be "made examples of."

—Deaths last week, 526.

—In future none but matriculated students will be admitted to the higher divisions of the Poona Civil Engineering College. The second department of that college is abolished, and the test qualifying for overseerships in the Public Works Department will, after the 1st April 1881, be the first examination in civil engineering of the University of Bombay.

—The *Englishman*:—We learn from Bombay that the Hon'ble Mackintosh Balfour and Messrs. Cormack and John Gordon have become members of the committee appointed to supervise the liquidation of Messrs. Nicol and Co.'s estate in place of the agents of the exchange banks, who withdrew a short time ago from the trust, on the grounds that the deed of assignment was not in accordance with the resolutions unanimously passed at the meeting of the firm's creditors. This document, however, in the opinion of the best counsel in Bombay, is valid, and operates as a complete assignment to the trustees.

—A correspondent of the *Jewish Chronicle* writes: —"It will be remembered that the Chinese last January captured the town of Kashgar. Intelligence from Tabriz now states that many Jewish families are leaving the khanates of Central Asia and the Russian possessions in that neighbourhood, and transferring their domiciles to Kashgar, where Jews hitherto have not been allowed to stay. The Chinese show themselves extremely hospitable towards the new comers, and with great readiness allow them to settle among them.

—*Overland Mail*, Oct. 25: The virtual closing of the Paris Exhibition by the distribution of prizes took place on Oct. 21. The President of the Republic performed the ceremony, the Prince and Princess of Wales being present.

The resignations of the Count Corti, Minister for Foreign Affairs; General Bruzze, Minister of War; and Signor di Brochetti, Minister of Marine, have been accepted by the King of Italy.

Yellow fever in America, owing to the setting in of cooler weather, is abating.

The Queen is still at Balmoral. The Duke of Edinburgh has gone to Canada to welcome the Marquis of Lorne on his arrival.

The career of James Morton is one of the strangest ever told. From the milk-cart to a rag-shop, from rags to paper, from paper to wool and vast Australian and New Zealand speculations—in all this he was allowed to be a man of great enterprise and to draw money from the City of Glasgow Bank like water. It requires some effort of brain to estimate the licence given this gentleman by the so-called Bank managers. An advance of 5,00*l.* would at least require consideratien and arrangement in any well-conducted bank. When that reached 5,000*l.* it might be supposed to arouse the watchful attention of the Board, When it reached 50,000*l.* it would be a large matter, needing some guarantees and securities. Developing as an overdraw to the extent of 500,000*l.*, it would come under the head of a monetory transaction of very exceptional magnitude—an affair for a Rothschild. That the City of Glasgow Bank directors should have allowed this particular overdrawn account to grow until the indebtedness was nearly five times 500,000*l.* is simply bewildering as an act of wicked folly, apart from every other consideration.

The report of the examiners appointed to inquire into the affairs of the City of Glasgow Bank has been published. The total loss of the bank is 6,783,000*l.*

The serious side of London has been somewhat startled this week by an announcement issued by Mr. Robertson, of the Westminster Aquarium, to the effect that he had engaged the original Ober-Ammergau Passion Play Company, and that they would make their first appearance at the Aquarium on Nov. 4 in a number of tableaux representing "incidents of Man's Fall and Redemption." Numerous letters appeared in the papers setting forth the indecency and sacrilegious nature of such representations; and Mr. Robertson ultimately announced that, "owing to the widespread difference of opinion which exists as to the advisability of producing even selections from tableaux of the Ober-Ammergau Passion Play, he has determined to withdraw it from the list of his attractions."

Another mild sensation this week has been the appearance of the following circular, which is certainly "quite a new thing" in advertising:—

The City Temple, E. C., Oct. 14.—Gentlemen,—We are about to publish in the *Fountain* a series of descriptive articles, and I shall be glad if you will allow our special Commissioner to wait upon you. He will draw special attention to your business in a very telling way. The cost of the visit, description, and forty insertions of a six-line (singlecolumn) advertisement will be ten guineas. The *Fountain* goes into thousands upon thousands of families every week, and is given away in thousands at the door of the City Temple every Sunday. A more eligible medium for your advertisement I could not recommend.—I am, most respectfully yours, Joseph Parker, Minister of the City Temple.

After this, remarks a contemporary, we shall not be surprised to learn that Dr. Parker has let the facade of the City Temple to Willing and Co., and [illegible] front of the pulpit to Professor [illegible].

According to the Vienna *Fremdenblatt*, the Euphrates Valley Railway has been conceded to two companies, instead of to one, as was at first intended. The Trebizonde-di-Arbekir-Alexandretta line is to be constructed by one company, and the Constantinople-Bagdad-Bassorah line by the other. The latter will be in connection with the Smyrna-Alashehr railroad, and will have the faculty of dividing the enterprise in two, one part comprising Diarbekio, Bagdad, and Bassarah, and the other Alexandretta and Bassarah, or of merely carrying out the second.

Sir Julius Vogel having telegraphed to New Zealand that a telegram from New York had been published announcing that five missionaries had been murdered and eaten by the natives, a reply has been sent by the New Zealand Government stating that the report is wholly devoid of foundation, and that the natives were never quieter or more loyal.

—*Pall Mall Gazette*: There is a danger of being premature in our commendation of the promptness of the legal authorities in Scotland in arresting the delinquents in the City of Glasgow Bank case. It is now certain that Mr. J. Nicol Fleming succeeded in getting out of the country a few days ago, and has gone, it is reported, to Spain—a favourite place of refuge for delinquent debtors. Mr. Fleming was a director of the bank for a dozen years, and only retired two or three years ago. He was, therefore, a party to the falsification of the books perpetrated in 1873; and why he was not arrested last Saturday, when the present directors wese taken up, is a circumstance which needs explanation.

Miscellany.

—From Dr. Brown's Life of the late Professor Eadie, D. D., LL D.:

"Dr. Eadie was born in Alva in 1810, and received his elementary education at the parish school, where he manifested such powers as even in his early years gave promise of future greatness. While in the initiatory English classes his teacher heard him declining *Tres, tres, tria,* and before he was ten years of age he was receiving regular instruction in the rudiments of the classics. He passed from the Alva parish school to an academy at Tillecoultry, conducted by the Rev. Mr. Browning, a first-class teacher. We are told that in all weathers, fair and foul, in winter and in summer, he ungrudgingly made the journey (from Alva to Tillecoultry), having been seized, under the influence of his able teacher, with that enthusiasm for learning which never left him, but which then, as always, he was able to conceal under a manner which, to a casual observer betokend indifference. On winter mornings he had to start before day break, but he supplied himself with a blazing tarred rope which he carried in one hand, while his copy of 'Paradise Lost,' was in the other. It seems to me that there is hardly a finer picture in literary history than that of the quarrier's son—destined to raise himself to a foremost place among the scholars and divines of his native country—finding his way along the foot of the Ochils in the dark of the winter mornings, made darker by the shadow of the hills and the overhanging trees of Alva woods, reading Milton's great epic in the light of a blazing tarred rope. Nor was it careless reading, serving only to shorten the long winter walk. The poem was so read that it fixed itself in the memory of the boy, and for many years he was able to repeat it line by line and book by book from beginning to end."

In a retrospect of twenty-five years' labour in the Cambridge St. Church, Glasgow, he thus sums up his work:—

"I do not know that there is a single topic in scripture which has not been in some form or other handled by me. I have preached more than a thousand sermons from more than a thousand texts, ranging everywhere from Genesis to the Apocalypse. I have lectured on the Gospel according to Mathew, the Gospel according to John, the epistle to the Ephesians, the epistle to the Hebrews, the epistles of Peter, the epistles of John, with the first half of the Revelations, the epistle to the Philippians, the epistle of James, the epistle to the Galatians, the prophetic names given to Messiah in the Old Testament, the parables of our Lord, the speeches and addresses of the Apostle Paul, with many paragraphs and chapters besides in the other books of scripture. At the weekly prayer-meeting I have gone through most of the Psalms and the Acts of the Apostles, the book of Jonah, the prophecies of Daniel, the epistle to the Colossians, and am now half way in the Gospel by Mark. I am speaking only of the amount of work done; I am not saying how it has been done—and yet I mourn not the want of themes; I feel in no danger of falling into monotony. I know the Bible, like nature its twin revelation, to be inexhaustible. I find the riches of Christ to be unsearchable."

Selections.

WAR WITH AFGHANISTAN.

A war with Afghanistan is an assumed fact. And why? First, because a deliberate affront has been put upon the Government of India by the Ameer's refusal to receive its accrediated ambassador or agent. Secondly, British jealousy has been aroused by the Ameer's courteous reception of the ambassador or agent of Russia, England's avowed enemy. Thirdly, the safety of the Indian Empire demands that at any cost Russian influence in Afghan cannot be tolerated, and must be destroyed. Fourthly, were the Government of India to pocket this deliberate affront, disaffected and well-affected subjects would consider that the Government had no regard for its honor, or that it lacked power to avenge the insult, or that it had no regard for the safety of the Empire. These are some reasons why war is considered necessary.

We have been led to think of another embassy and its reception. "God so loved the world that he gave

his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life." How was this gift received? What reception has this divine Ambassador met with?" "He came unto his own, and his own received him not." He was despised and rejected of men. Perhaps you, reader, may be one of his rejectors! Perhaps it may have been that the SENT OF GOD has often stood at *your* heart's door and sought admission, but you have wilfully and deliberately refused to receive him. He has come with overtures of mercy, with glad tidings of great joy, with messages of peace, love, and favor from the Court of Heaven, but you have scornfully refused to accept Him. Do you think that the KING OF KINGS will calmly endure this insult offered to His Son by a weak, sinful creature? As many as receive Christ to them is given power to become the Sons of God—he that hath the Son hath life; but he that rejects, "he that believeth not the Son shall not see life; but the wrath of God abideth on him." Those who obey not the Gospel of our Lord Jesus Christ shall have vengeance taken on them, and shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. See John iii. 36, and 1 Thess. i. 8, 9.

Moreover, God is a "jealous God." He cannot tolerate the influence of his enemy, Satan, in this world nor in the sinner's heart, without putting forth effort to counteract and snbvert it. And so Christ was manifested to destroy the works of the devil—to rescue men from his pernicious and destructive influence. As the Ameer with Russia, so you have been listening to Satan's overtures and promises, and you have thus become the *enemy of God*. There is no neutral ground. Afghan friendly with Russia is England's enemy: you, friendly with Satan or with the world, are God's enemy! See James 4: 4.

The safety of God's empire demands that he shall wage war with sin. Were he to allow Himself to be insulted and His laws trampled upon, the obedient subjects of His empire would have just cause to infer that disobedience and rebellion were not blameworthy in His sight; and the disaffected and rebellious would defiantly persist in their hostility. Sin must be punished or atoned for. Reparation must be made to the divine law, or the sinner must suffer. The very nature of things demands this. Happy are they who have availed themselves of God's righteousness—of God's plan for justifying and saving the sinner. "Believe on the Lord Jesus Christ," accept Him as your substitute and Saviour trust your soul to Him for cleansing and healing, "and thou shalt be saved."—(*The Messenger.*)

SERMON.
THE FUTURE RELIGION OF AMERICA.

BY REV. T. DE WITT TALMAGE.

AND the children of Israel pitched before them like two little flocks of kids."—1 Kings xx. 27.

With thirty-three kings roaring drunk in one tent this chapter opens. They were allies plotting to crush the Lord's Israel. You know when a lion roars how a flock of kids will shiver and huddle together. You know that one lion can conquer a thousand kids. A great battle opens. The army of the Syrians, under General Benhadad, a vast multitude, as strong as lions. The army of Israel, under Ahab—few and weak, "like two little flocks of kids." Who beat? The lions, of course. No: the kids. After the battle was over there lay dead on the field one hundred thousand Syrians, and twenty-seven thousand Syrians having fled along by a great wall, the wall topples and crushes them to death; so that what the swords could not do the bricks accomplished. So, in the great issue, everything depends upon whether God is on the side of the lions or the kids. Which was the mightier weapon, great Goliath's sword or little David's sling? All David's ammunition was five smoth stones from the brook, and he had five times more ammunition than was needed, for he only used one of these stones in bringing down Goliath, and he had four weapons left for any other things that might attack him. So, in this great conflict between Christianity and its enemies, everything depends upon whether God is on the side of the shepherd boy or the giant.

There are those in this day who tell us that Christianity is falling back, and that in twenty-five years it will be extinct. These men found their opinion on the assumed fact that the Bible is not as much of a book as it used to be, and many chapters of it, they say, are repulsive to the people. I answer this by asking which one of the publishing houses of New York, Boston, Philadelphia, is publishing the Bible with a single chapter or verse left out? Are not our publishers intelligent men? If they found that the Bible was an unpopular book would they, against their own financial interests, continue to publish it as it is? When I find the fact that in Christendom there are hundreds of printing presses publishing the Bible from Genesis to Revelation, without one verse left out, I come to the conclusion that the Bible is still the most popular book on this planet. What book is almost sure to go in the young man's trunk when he starts for city life? The Bible. More Bibles published in this country in the last decade than in any decade since the world swung. Voltaire wrote: "The Bible in the nineteenth century will be an obsolete book." Well, we are pretty well on through the century. Has the prophecy come true? Is there any prospect of its coming true? Are you aware of the fact that in the very room where Voltaire wrote that prophecy in regard to the Bible, not long ago there was a great cargo of Bibles packed from floor to ceilling—in that room Bibles for Switzerland! Suppose that the Congress of the United States should pass a law that there should be no Bibles printed or read in this country. If there are thirty million men and women in this country, then there would be thirty million armed against such a law. If a law should be passed by the Congress of the United States prohibiting the publishing or the reading of any other popular book—Macaulay's history, or Gladstone's tracts—could you rally a thousandth part of that army? When I find that there are more Bibles being printed in this age than in any previous age, and that there are more Bibles read, I come to the conclusion that Christianity is not falling back from this country.

But say these men, "The Church of God is losing its power." Is it? The one denomination—the Methodist Church—is dedicating on an average one new church every day of the year. Three hundred and sixty-five churches in one year! And there are being built in this country by all the denominations about one thousand new churches every year. Does that look as though the church was failing and falling back? Around which of the institutions in our communities cluster the most ardent affections? Around the post-office, the court house, the city hall, or the churches? Why, when our former Tabernacle was burned down, on that cold, wintry day, were there thousands of men who never attended church, standing in the streets, with tears rolling down their cheeks? It was because the church stands nearer the sympathies of the people than any other institution. People caricature the church and talk about its being a great collection of hypocrites; but when their children are swept off with diphtheria, whom do they send for? The postmaster, the Attorney-General, the alderman, or for the pastor of the churches? And then if the private house be too small for the obsequies, what building do they solicit? The Art Gallery? The Academy of Music? The hotel? No: the church. And if they want music on that sad occasion, do they select the "Marseillaise Hymn," or "God save the Queen," or our national air? No. They want the hymn with which we hushed their old Christian mother into the last slumber or they want the Sunday school hymn that was sung by their little girl the last Sabbath afternoon she was out before she was seized with that awful sickness which broke father's heart and mother's heart. The church of God to-day is the most popular institution in this country. But say men: "Christianity is falling back in this country, because infidelity is becoming bolder." I deny it. Infidelity is modest now compared to what it was in other days. Thomas Jefferson, notwithstanding all his patriotic services, was an infidel, and he became President of the United States. No proclaimed infidel in our day, whatever his patriotic services, can become President of the United States. Infidelity is not half so bold now as it used to be. In most cases it does not show its full face, but it comes under the disguise of rhetoric, or fantastic sentimentality. Of course, an opposition to Christianity will make a great stir—just as one man jumping overboard from a Cunard steamer will make more sensation than the five hundred passengers who stay on the decks or in the cabins. But does that stop the ship? Does that wreck the five hundred sane passengers? It is an awful plunge for a man to make off from the lecturing platform or the pulpit into infidelity; but does the fact that he jumps overboard hinder this glorious Bible from taking its millions into the skies? But, say a great many of these men, "Christianity is falling away from this country and from the world, in the fact that science, its chief antagonist, is triumphing over it." I reply: There is not a fact in science that may not be reconciled with Bible statement. So said Hugh Miller, so said Joseph Henry, so said Professor Hitchcock and Professor Mitchell, and so have said scores of the best scientists of the world. Besides that, have you not noticed that infidel scientists, instead of waging so hot a war against Christianity, are now beginning to fight among themselves? If infidel science came up with solid front, perhaps it might do some damage; but as far as I can read the signs of the times it is going to be telescope against telescope, Leyden jar against Leyden jar, chemical apparatus against chemical apparatus. Do you think there is any danger that ever the Bible account of the origin of life will be overthrown as long as the scientists differ about the origin of life, some adopting the theory of Biogenesis, and others the theory of Abigenesis (I use that phrase because it sounds learned!), and while Agassiz comes out and puts both feet on the doctrine of evolution, and rebukes the young scientists of the day by saying: "I have noticed that many of the young naturalists are falling into the mistake of adopting for theories of science that which has never passed under observation." These scientists are disagreeing. They do not agree in regard to the gradation of the species. They do not agree in regard to embryology. Darwin charging against Lamarch, Wallace spearing Cope, and Herschel denouncing Ferguson. How many colors woven into the light? Seven, says Newton. Three, says David Brewster. How high the *aurora borealis*? Two miles and a half, says Lias. One hundred and sixty-five miles, says Twining. Herschel devotes one whole chapter to what he calls "Errors of Astronomy." Laplace says the moon was not put in the right place. He says that if it had been put four times further off from our world, there would have been more harmony in the universe; while Lionville comes up just in time, and very fortunately, to show that the Lord was wise, and put the moon in the right place. How far is the sun from the earth? Lacaille says seventy-six million miles. Humboldt says eighty-two million miles. Henderson says ninety millions miles. Mayer says one hundred and four million miles. Only a little difference of twenty-eight million miles. The French metric system, which employed the most learned mathematicians of the day, is found to have wrong calculations. Geologists differ. Zoologists differ. Anatomists differ. Astronomists differ. Mathematicians differ. Talk about exact sciences! They are inexact. I have looked all over for something worthy of the complimentary adjective, and I tell you the only exact science is Christianity. There is nothing under which you may with so much propriety write *quod erat demonstrandum*. Now, there has been a great trial going on in the world—a very great trial. It is skepticism, the plaintiff, versus Christianity, the defendant. All the scientists have been out on the jury; they have been out for centuries. They are coming in. I rap the court room to order. Gentlemen of the jury, have you agreed on your verdict? "No," they say, "we haven't agreed." Then I say, "Go back to your room and stay another century, and the we'll discharge you if you don't agree." Now would the meanest man in a police court-room be condemned by a jury that could not agree? And yet you ask us to reject our glorious Christianity when this jury of scientists come in, and they are all differing. In the name of the eternal God, I move a nonsuit. But my subject must become aggressive instead of defensive. Not only do we see that Christianity is not falling back from this country, but I think the evidence is positive that the future religion of America is to be the religion of the Lord Jesus Christ intensified. Among the reasons is the reason that infidelity, after all its furious assault, has done no permanent damage to Christianity. It has not killed a single church, or crippled a single minister, or destroyed a single chapter of the Bible. It has used its ammunition and accomplished little. Ten of thousands of names, coming down on the church rolls of this country, and these men and women uniting with the church of Jesus Christ, each one an evangel to get other converts.

You notice also the salient point that within the past few years the secular printing-press and the pulpit have been harnessed in the same team. There will not be a banker on Wall street, or State street, or Third street to-morrow but who will have on his table, or in his pocket, treatises on Christianity, calls to repentance, Scripture passages by the score. Where will he get them? In the reports of Christian churches to-day. So that every Monday morning and every Monday Evening the secular printing-press of this country, throughout all our cities, is becoming a great tract distributor, and is scattering more religious truth on Mondays than the religious tract societies are scattering through the whole week. That thing would have been impossible twenty or twenty-five years ago. Hundreds of letters would have come to the newspaper offices, saying: "Stop my paper; we have religion enough on Sundays; we don't want it through the week." But now I am told very many of the newspapers have their largest circulation on Monday. The whole American popula-

tion is becoming a sermon-reading population, and ministers of the gospel are put on their guard. They feel obliged to say something practical, and while three-quarters of an hour of nothing thrown on a congregation is dull, a half column of nothing is stupid beyond endurance. And so the ministers will wake up, and so all the people of the United States are becoming a gospel-reading people. Last winter you saw in the editorial columns of every decent paper in the United States a discussion of the question. Is there a place of future punishment? Cheap wits found merriment in the subject, but I do not believe there was a thoughtful man or woman in the country who did not as a result of that controversy and discussion in the secular press, ask himself or herself the question, "What shall be my eternal destiny?" So it was four or five years ago when Tyndall presented his famous prayer-gauge. There was not a secular paper in the United States that did not discuss the question, "Does God hear and answer prayer?"

(To be Continued).

"WHOM HE WILL;"

THAT is what I said when Martha Gaines told me the story I am about to repeat to you; not as well, by any means, as she told it, for it was a part of her heart and life, and was made yet more effective by the surroundings of the moment. There are still some of God's saints on earth who choose poverty for His sake, who make no effort to serve God and mammon at the same time, who give all that they have to the poor, and follow Jesus. Martha Gaines was one of these. I call her Martha Gaines, because I know she would not like to have her real name paraded before the world though she would be willing for example's sake that I should tell you about her life and work.

When Martha was about twenty-two years old, she had a few thousand dollars left her, and a right to choose her life-work and ways; and she chose to leave the respectable, comfortable home in which she had been brought up, and go down among the poor, and try, by her example, and sweet, pure life among them, to help them up to better ways. She made no ostentation of her work. She was alone in the world, and had a right to choose; so she chose the lowly ways.

When I first knew her, she was living in a great tenement house in one of the most wretched parts of the city. She rented a whole floor at the top of the house. She was then about thirty-three years of age, and had had sufficient time to learn whether her course had been a wise one, and she was satisfied that it was. Taking me through her rooms, she said—

"You see I have eight rooms; I do not need so much room myself, but I find I can use it well in my work for others. I keep four rooms always ready for cases of especial need, and they are seldom empty; and one room, this (showing me one with four neat, single beds), for women who are out late at night, and have no place better than the station-house to go to."

"Do you take in *any* who come?" I asked.

"Any who come, till my beds are full."

"Suppose a poor creature comes who is drunk and unmanageable?"

"That seldom happens. When it does, I give her such treatment as her sad case needs, and put her in here," showing me a closet room with a neat bed, and the door so arranged, as to be securely fastened, and yet afford ventilation.

There were no carpets on Martha Gaines' floors her furniture was of the simplest and cheapest description. "I must not have anything that my people cannot compass by frugality and industry," she said. "Bare floors are wholesome, and seeing mine clean and white encourages my neighbours to keep theirs so. On the same principle, I dress in calico and gingham. The love of finery and the effort in their line[illegible] way to 'keep in the fashion' sends hundreds of poor [illegible] girls to ruin.

There were some cheap, good pictures on the walls, and every window-sill was full of flowers. "These things," she said, "are within reach of all."

I saw two sewing-machines in her sitting-room and I asked her what she did with them.

"I have six of them," she answered; four I let out to women who can get shop-work, but who cannot afford to buy a machine to get a start with. They pay me half-a-dollar a week, and I rent them the machine for two months. Generally, in that time they save enough to pay the first instalment on a good machine. I charge them something, because it is better for them; it saves their self-respect. These two machines I keep for the use of women here, and to lend to poor women in the ward who have families to make and mend for, and who cannot afford to hire. I teach them how to use it, and then lend them the machine.

While we talked, a young woman came in, and, going to a clothes-press, took from it a large bundle of clothes, and asked—

"Miss Martha, are these the things for Sanderson's folks?"

"Yes, Joanna; and tell Mrs. Sanderson to give the soiled clothing to Granny Davis to wash. She has enough to do now to see to her sick children. I will see that Granny is paid."

Without saying anything more, the young woman went downstairs. At first sight I thought I had never seen a more forbidding face. Her forehead was low, and terribly scarred; her nose was broken, her cheek bore the mark of having been cleft in two, and two or three of her teeth had evidently been knocked out.

"Who is she?" I asked.

"She is my right hand and best worker," answered Martha Gaines; "she does more mission work, and better work, than any other half-dozen women I ever knew."

"Tell me about her," I begged; and now, after this long introduction, without which I could not well begin, comes the story I commenced to write.

"It was a little over five years ago that, one morning in the summer, I was looking out of this very window," said Martha, "and I noticed a girl coming down the street with a pitcher in her hand. She was tidily dressed. Her calico dress was freshly clean, and I particularly noticed the suitable length of it, just coming to her boot-tops. Her hair hung down her back, braided in two long queues; on her head she wore a kerchief, which covered her hair, but did not hide that deep scar on her forehead.

"'I wonder who you are,' I thought; 'you are new to me.' I had scarcely got the thought framed, when a policeman stepped out from around the corner, just as the girl crossed the street, and caught her by the arm. She looked up, and cried, 'What do you want? Let me go, I tell you; let me go.' I did not hear the officer's answer; but whatever he said—and I afterwards learned that he was arresting her on suspicion of having stabbed a sailor in a low house up the street the night before—she turned upon him with a vehement denial, and struggled and fought for her liberty like a young tiger. Her pitcher of milk was dropped on the ground, and a crowd gathered. The policeman was a big fellow, but she wrestled him hard, and he rattled his locust for help, and then deliberately knocked her down; and while she lay stunned, kicked her with his heavy boots. When his assistant came, they called a cart, and, picking her up as if she were a dead brute, flung her into it. I had gone down to try and remonstrate with them. It was of no use. The answer the officer made me told me they regarded her as utterly out of the pale of pity, as too low and too friendless for a thought of mercy. As they flung her into the cart, her senses came to her, and she started up with a cry. With that, one of the men, a great hulking brute he was, knelt on her prostrate body, and fastening his fingers in her hair, held her down while the cart was driven off towards the jail.

"I followed, bonnetless as I was, and told the justice my story. All the satisfaction I could get was, that she was a desperate character, and such cases often had to be dealt severely with, but he would see about it. The girl was tried, and sent to prison for three years. While she was in jail, I went several times to see her. She always denied the crime. She said, 'I was sent up for fighting before, and I had only just got out a day or two, before they arrested me this time. When I was on the island I worked for the minister, and got enough to get me some new clothes; and I looked real decent when I came out, and I meant to keep so; but I hadn't anywhere to go but to the old place, and they made a jubilee because I'd got back that night, and we got into a row through drinking, and I got mixed up in it; but I didn't stab the man—indeed I didn't; and I wasn't drunk.'

"To this day she tells the same story, and I believe her. Her imprisonment did not benefit her any. A sense of injustice made her still more sullen. She gave the matron of the prison great trouble, and by her insubordination frequently subjected herself to punishment. It was in vain to tell her that good behaviour would shorten the term of her imprisonment. 'I don't care,' she said; 'I may as well be here as anywhere. If I get out, they will only send me up a'gain.'

"Nor would she listen to those who came to talk to her about Jesus, or living a new life. She would literally stop her ears, and refuse to hear a word. The chaplain gave up attempting to talk to her, and the matron, who was a good woman, said she was the hardest subject she had ever encountered, and yet she was only seventeen years old when she entered the prison.

"When her time was up, I went to the prison to meet her, and tried to have her come home with me; but it was of no use. She plainly told me that she wanted none of me and my good ways; she had made up her mind that time on the island to try to do better, and it had been of no use. She had only been out a day, when she was beaten and knocked down by the 'cop,' had her teeth knocked out, and been sent to prison for a crime she did not commit. No, she was done trying. She would go her own way, and I might mind my own business.

"So she went her way, and during that year she was more than once sent to the island. I did not want to give her up, but it seemed a waste of breath to talk to her. I think, perhaps, you have never heard such foul language as she would use when I begged her to leave off her evil courses. At last I did make up my mind to let her go, and give my effort to more hopeful cases.

"One night, about fifteen months ago, just as I was getting ready to retire, some one knocked at my door. (The lower door is open always, winter and summer, in this poor place.) I opened it, and there stood Joanna.

"'May I come in?' she asked.

"I knew at once that a change, a great change had come to her. I cannot tell you how I knew it, but I felt it thrill all through me that she had passed from darkness to light. I put my hand out, and drew her in, and closed the door, and asked—

"'What is it, my child?'

"'Please, ma'am,' she said as she sat down, 'I want to stay here. It has only just come to me, and I hardly know myself; but I don't want to go back to the "den."'

"The 'den' was the fit name of the miserable place where she lived.

"'*What* has come to you, Joanna?'

"She trembled all over, and said—

"'Dear Miss Martha, it has come to me that I cannot live so any more. It is so horrible to be wicked; it is so bitter to be bad. I want to be good; I want to love Jesus. Oh! Miss Martha, I think I do love Him! I see myself so black, and Him so beautiful.'

"Through my tears I asked—

"'When did this come, Joanna?'

"'All of a sudden to-night, Miss Martha, when I was in the saloon with the rest. It came all over me, and I trembled so I could scarcely stand; and I felt so horrified with the place, and the people, and myself, that I slipped out, and came right here; and it seemed as if God was with me all the way.'

"'That was Joanna's conversion,' said Martha; 'and from that night she has been with me, clothed and in her right mind. God Himself did it."

"Yes," I said, "*whom He will.*"—*Presbyterian.*

HOW TO RESIST TEMPTATION.

BY REV. A. LOWREY, D. D.

(Concluded from our last.)

When you make a tour of Europe you may drink the light wines of France, not because you love to stimulate, but because the water is bad, and the universal habit is to use such liquids as a beverage. You must not debauch your feelings by the sight and contemplation of obscene exhibitions, but you may visit operas, theaters, and the circus as spectators, and even participate as amateur actors in private theatricals for amusement and culture. The *motive* decides the ethics in the case, in spite of some things that may be a little outrageous. You must not deprave your taste and taint your affections by pursuing noxious literature, but you may read those classic and vivacious works of tale and fiction, which continually tread the verge of unchastity.

The absurd meaning of all this is obvious. Educate yourself in all the arts of vice, but do not practice your profession. Train under the most pernicious masters but do not muster in their ranks. Stimulate the worst propensities, but do not indulge them. It is a contradiction. It is an attempt to handle putrifaction without defiling the touch. All who allow themselves thus to tamper with sin manufacture temptation for themselves. They stroll with fool hardiness into the wilderness where the viper of sin lurks. They put the poison of asps under their own lips. They project a bleeding hand into the lion's mouth, and provoke his ferocity.

The only safe way and right course is the reverse of all this. "Come out from among them, and be ye separate, and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness." Obey implicitly the threefold precept, "Walk not in

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the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful." If you have an appetite for strong drink or other narcotic stimulants, banish them from your premises, and never go where they are used or made. If you have a fondness for novels and romance, and have felt their taint and enervation in your mind, hurl them from you, and never allow them a place again in your hand, or home, or thought. If your weakness has been an inability to resist the influence and contagion of bad associates, forsake them at any cost. Break their bands, extricate yourself from their meshes at once, and depart from their haunts and walks, never to return. By the grace of God keep out of temptation's way.

Second, depend on divine grace. The Scriptures evidently encourage the expectation that God will interpose directly and in various ways to deliver from temptation, or to increase the strength to bear it. And to this high and unfailing power must be the resort in every time of need. No vigilance or circumspection, no effort or resolution, can supersede Divine help. The very indulgence of a feeling of self-sufficiency will superinduce weakness and invite temptation. God has reserved the whole chain of causation and gracious aid to himself. "By grace ye are saved." The whole scheme of salvation is summed up in these graphic words. The source of all spiritual resistance and aggressive force is located in the bowels of divine mercy, the heart of infinite love, the arm of limitless potency. To depend on God is to come off "more than conqueror through Him who loved us."

Besides, there is an expulsive power in grace. A heart charged with it becomes a natural repellant of temptation. As heat resists the penetration of frost and expels the chill of winter, so the baptism of the Holy Ghost makes the heart proof against incursions and havoc of temptation. It is chiefly by gracious repletion that we are enabled to say, "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place" (2 Cor. i. 14). —*Divine Life.*)

TELEGRAPHIC NEWS.

London, November 8th: The *Times* publishes a telegram from its special correspondent at Berlin stating that several thousand former Russian officers and soldiers have been permitted by the Russian Government to enter the service of the Amir of Afghanistan.—The Board of Trade returns of imports for the past month amount to £29,500,000, showing a decrease of £7,000,000. The returns of exports for the past month amount to £17,250,000, showing a decrease of £1,000,000.—The Himalaya, having on board Colonel Stanley, Secretary of State for War, and Mr. W. H. Smith, First Lord of the Admiralty, has arrived at Cyprus.

St. Petersburg, 8th: The health of His Imperial Majesty the Czar gives cause for great anxiety, and consequently the modification of Ministerialists has been postponed.—Count Schouvaloff is returning to London to present his letters of recall.—The Russian Government contemplates the establishment of a Consulate at Bombay.

London, 10th: At the Lord Mayor's banquet at Guildhall last night, Lord Beaconsfield made a speech during which he said the invasion of India was not physically feasible, for, though it might embarrass us by necessitating an increase of expenditure on our army, yet, while considering this an evil and the peculiar circumstances arising out of it, we have taken measures to terminate the inconvenience; and when our arrangements are completed, the source of anxiety will cease and he hoped that we should live in friendly relations with our immediate and perhaps our more remote neighbours. He defended our alliance with Turkey, which, he said, had secured the Euphrates Valley and made Erzeroum the stongest fortress in Asia Minor. The policy of Great Britian was to prevent the [illegible] any individual Power. He defended the results of the Congress, and refused to believe that any Government intends to evade the provisions of the Berlin Treaty. The British Government was determined to enforce to the letter the spirit of the Treaty, and would confidently appeal to the country to maintain it with all our energy and resources. His Lordship then said that the situation was serious but not dangerous, and that if Englishmen were worthy of their ancestors the Empire will never diminish.

Vienna, 10th: The Emperor of Austria has granted an amnesty to the Bosnian insurgents.

London, 11th: The London press warmly approve of the speech made by Lord Beaconsfield at the Lord Mayor's banquet on Saturday at the Guildhall.—The Russian General Stolieteff estimates the strength of the garrison of Cabul at 40,000 men.—The proposed construction of a railway through Armenia has been abandoned, the British Government having refused to guarantee the same.

St. Petersburg, 11th: It is semi-officially stated that Russia adheres to the principles of the Treaty of Berlin, and earnestly desires to maintain the (*entente* with England, both in Europe and in Asia.

London, 12th: A despetch has been received from Mr. Evarts, American Secretary of State, in which he states that the Halifax Fishery award (which amounted to $5,500,000) was unjust and excessive, and he therefore invites a renewal of the discussion on the subject.—Lord Beaconsfield, in his speech at Guildhall on Saturday, characterised the North West frontier of India as haphazard and unscientific, and said that arrangements have been made pointing to its rectification.—In a speech made by Lord Northbrook at Winchester yesterday, he deprecated any further advance on Kabul, because it would weaken our frontier, which was at present unassailable. He believes that the rectification of our North-Western frontier will be probably confined to the permanent occupation of Quetta by the British.—Latest advices from the Cape state that hostilities have been resumed by the Caffres in the Transvaal, and that fighting of a severe nature has taken place.

St. Petersburg, 12th: His Imperial Majesty the C ar has assured Lord Loftus, the British Ambassador here, that he wishes to faithfully execute the Treaty of Berlin, in order to effect the desired pacification of Eastern Europe.—It is semi-officially denied that his Imperial Majesty the Czar is ill, as was reported lately.

Constantinople, 12th: The relations between the Porte and Austria are becoming more friendly.—It is stated that the Turkish Council of Ministers have favourably reconsidered the demand made by Greece, that delegates should be appointed for the purpose of rectifying the frontier of the Northern Greek Provinces.—Midhat Pasha has been appointed Governor of Syria.

London, 14th: Count Schouvaloff has visited Pesth and gave assurances to the Chancellor of the Austro-Hungarian Empire, similar to those given to Lord Loftus by the Czar at St. Petersburg, that Russia wishes to faithfully execute the Treaty of Berlin.—Russia has notified that she will support France in her action on behalf of Greece. —The Roumelian Commission is making favourable progress, and the Russians have given up the financial administration of the province.—Consols yesterday closed at 96, being a rise of three-eighths.—The *Times* publishes a note extending over five columns, from Sir Bartle Frere, dated January 1875, in reply to a memorandum from Lord Lawrence, dated November 1874. The *Times*, in discussing it, considers that it clearly forecasts all that the Government has done, since the best way to guard the empire against a Russian advance, was considered to be a friendly protecting influence over Afghanistan, which country should preserve its independence, hold the position of Belgium or Holland, and form a buttress against Russia. Sir Bartle urges the importance of an English, and not a native agent, being appointed to Cabul.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 11th :

For Southampton.—Mrs Warden, Miss Bland, Col and Mrs Brownlow and two infants, Mrs Ward, Miss Maughan, Mrs St John, Mrs Rowland, and Mr F W Davies

For Brindisi.—Miss Andrews, Miss Ada Smith, Mrs Glasfurd and infant, Mrs Randall, Col A F Baird, and Mr Hilton.

For Venice.—Col Strurt, Miss Abbott, Mr Parker, Mrs Pemberton, and A Gentleman.

For Ancona.—Mr Lindsay.

PASSENGERS ARRIVED.

Per Str. *Anglia*, 9, From Liverpool :

Capt Newnham, Mrs Newnham, Miss Carr, Mr B W Blood, Mrs Puston, Capt Reynolds, Mrs Reynolds, Mr Nethersole, Mr W W Drew, Mr Harrington, Mrs Harrington, Mr B Stainforth and wife, Miss Sleeman, Mrs Swinburne, Mr Dingwall, Rev J Douglas, Lieut-Col Gadsen, Mrs Jackson, Mr Condon, Capt Thomas, and Mrs Thomas.

Per Str. *Vornaerts*, 9th :

From Trieste.—Mr J Mathew, Mr and Mrs W Gribble, Master Gribble, and Mr and Mrs Begon.

From Port Said.—Mr Sandelband, Mr Antippa, and One deck.

From Suez.—Mr Lazarus.

Per Str. *Wiston Hall*, 12, from Liverpool :

Mr and Mrs J O Flaherty, Mr J R Irwin, Mr J C Seaton, Mrs W F Waller and infant, Miss Annie MacTier, Mrs Scott, Mr and Mrs Walker, Capt H Jones, Mr E Lawrence, Mr R B King, Surg-Major and Mrs Beaumont, and two children, Mrs Barrett and two children, Miss Berry, Mrs Stokes and child, Miss Goulding, Capt and Mrs M G Wood, Lt-Col and Mrs Sturt and child, Mr P Westfield, Mr and Mrs C J Ponsonby and two children, Major H C Fagan, Mr W Donovan, Mr H G Weston, Mr F Srokes, Mrs C C Gordon and child, Capt Cowper, and Mr W Mills.

Domestic Occurrences.

DEATH.

HARDEY—Sepetmber 18th, at Cap Town, South Africa, the Rev. Samuel Hardey, Wesleyan Missionary, in the 76th year of his age, and 51st of his Ministry.

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